Here begynneth the boke of Cato both in Latyn and Englyshe.

I deus est animus nobis vt
carmina dicunt.
Hic tibi præcipue sit pura mẽ-
te colendus.

¶ For thy that god is inwardly the wytte
Of man, and geuith him vnderstanding
As dite is sayne, therfore shal thou vnshitte
Thyne hert to thy soueraine lord and king
Principally aboue all other thyng:
Geuing him laude honour and reuerence,
Whiche hath endowed the with exulence.

Plus vigila semper nec somno dedi-
tus esto,
Nam diuturna quies vicijs alimenta
ministrat.

A wake my chyld, and loue no slogardie:
In long slepe and loke thou neuer delite,
Yf thou purpose, to worshyp for to stie.
Longe slepe and slouth, to vices men exite,
It makith dull, it makith imperfite
It fosterith vp the filthes of the flesshe,
It wastith eke, and pallith blodes freshe.

A Virtu-

Virtutem primam puta, esse compescere linguam.
Proximus ille deo, qui sit ratione tacere.

Trust well also, the first of vertues alle,
Is to be stil, and kepe thy tongue in mewe:
Of tonge vntide muche harme may falle:
Leue me well, this is as gospell trewe,
Who can dalians of tongue esshewe,
And rest with reason, this is the bray terte
To god aboue that man is alder nerte.

Sperne repugnando tibi tu contrarius esse.
Conueniet nulli, qui secum decidet ipse.

Auyse the well, that thou neuer trauerse
Thyne own sentẽce, for therof cometh shame.
Say not one & eft cõtrary reherse,
Such repugnãce, wil make thy honour laue
Where stedfastnes, wil cause ỹ good fame.
For he shal neuer accorde with man alyue:
That w̃ himself, will ay repugne & striue.

Si vitam inspicias hominum, si denique mores.
Cum culpas alios, nemo sine crimine viuit.

If thou aduertise and beholde aboute,
The lyfe of men, and the maners also,

Bothe

Bothe of thy selfe, and other there without
In myddell earth, thou shalt fynde, who
That in some part, is to vertu so.
Blame no man therfore, if thou doe rygh:
Sith in earth lacies, lyueth no wyght.

Quæ nocitura tenes, quamuis sint
chara relinque.
Vtilitas opibus, præponi tempore
debet.

Ik ỹ suppose thinges shall annoye & greue,
Though they be dere & of right great price,
Suche as suffreth not thy profit
If the lust to be ruled, as the wyse
Abstein the frō suche thynges in al wyse.
For it is moze wysdome in sothfastnesse,
To preferre profite, than suche rychesse.

Constans & leuis, vt res expostulat
esto.
Temporibus mores, sapiens sine cri-
mine mutat.

It is a good lesson for the nones,
A wyght now to be tēpred with cōstaunce,
And to be mery and glad eftsones:
Not alway sad, ne lyght of countenaunce.
A mans chere may full oft auaunce:
For at eche tyme, as the thyng requireth,
So the wyse man visageth and chereth.

Nil timere vxori deſeruis crede
querenti.
Sœpe etenim mulier, quem coniunx
diligit odit.

Geue not credence alway to thy wyfe,
That for her yre, and her vnpacience
With ſharper tong, thā is ſwerde or knife,
Playneth on thy ſeruaūt, though no offēce
Thou finde in him: lerne wel this ſentence
The wyfe wyll hate, & cauſe for to ſmerte
Oftimes him, her huſband loueth w̄ herte.

Cumq; mones aliquem, nec ſe velit
eſſe moueri.
Si tibi ſit charus, noli deſiſtere
cœptis,

And if thou warne a wyght of his forfayte:
Although he grudge w̄ frowing coūtenāce
And in his language, manace the & thzate:
Yet forbere not for all ſuche diſpleſaunce.
To teache him to amende his gouernaunce
As thou began, correcte that is amyſſe,
And that is a frendly tuche ywyſſe.

Contra verboſos noli contendere
verbis.
Sermo datur cunctis animi ſapien-
cia paucis.

Againſt the wordy folke ay full of wynde,
Striue not at all, it may the not profite:
Such Jayliſh people, ben in cōceites blinde

The

The witleſſe worde, auayleth not a myte.
In many wordes, is wyſdome oft full lyte.
For to euery wyght, is geuen ſpeche,
And yet the wyſe full oft ben to ſeche.

Dilige ſic alios, vt ſis tibi charus amicus.
Sic bonus eſto bonis, ne te mala damna ſequantur.

Loue other men, and haue them so in chere
That to thy ſelf, thy loue may moſte ertēde:
Let no perſone, be to the more dere
Than thy eſtate, for thē ſhalt thou offende.
And hurt thy ſelfe and other folke amende.
But ay loue other and cheryſſhe them ſo,
That to thy ſelfe thou be not founden foo.

Rumores fuge, ne incipias nouus autor haberi.
Nam nulli tacuiſſe nocet, nocet eſſe locutum.

Rumours newe that flyen as the wynde,
Eſchue my chylde with all thy diligence:
Be neuer buſy, newe tidynges to fynde,
Suche nouelte, cauſeth oft offence,
It is no wit it is no ſapience.
It hurteth not a man to be in peace,
But it doth harme, to put his tōg in preace

Rem tibi promiſſam, certam promittere noli.

Rara fides ideo, quia multi multa loquuntur,

Make no promyse of other mens behesse,
Remēbre the well, that promesse is vnsure:
And but thou kepe thine, thy name ẏ sleest,
To serue thy behest do thy besy cure.
Trust not the worde of euery creature,
Some mennes feyth is easy to breke:
For many folke thynke not, as they speke.

Cum te aliquis laudat, iudex tuus esse memento.
Plus alijs de te, quam tu tibi credere noli.

With wordes faire, whan fauel fedeth the:
Be thou not blind, for al his false flatterie,
Let thine own reason alway, thy iudge be.
And in effecte, if thyne estate be hie, (eye,
though fauel w̄ his craft, wold blinde thine
In all thy lyfe, thou neuer geue credence,
More to thy selfe, than to thy concience.

Officium alterius, multis narrare memento.
Atq; aliis cum tu benefeceris ipse sileto.

Whan thou seest another mannes deserte,
As for his good dedes comendable,
In euery place priuie and perte,
Suche a wight, w̄ thy good word enhable.
And though ẏ haue ben right amyable,
Of thy good dede, make thou none auaūce:
And than other mē, shal thy name enhaūce.

Multorum

Multorum cum facta, senex & dicta recentes.

Fac tibi succurrant, iuuenis quæ feceris ipse.

And thou liuelōg, an olde mā shalt thou be,
Age wyll ayzoche, maugre in who say nay.
Than aperceyue, beholde about and se,
Yow aged folke been entreated euery daye,
And so to puruoye foz thy selfe assaye,
Into stouping age whan thou art crept,
Thyng may ỳ helpe, ỳ in yougth was kept.

Ne cures si quis tacito sermone loquatur.

Conclus ipse sibi, de se putat omnia dici.

Care not, although some men speke sokte,
Ne change no chere: foz oft it is sul bet
In secrete wyse to speke, than crie on loft
A man should se alway where he were set,
And after that so should he speake oz let.
But to the suspect of harme it semeth,
Men speke of hym, he none other demeth.

Cum fueris felix, quæ sunt aduersa caueto.

Non eodem cursu, respondent vltima primis.

Whan foztune, hath geuen them felicite,
And set thē on hie, than ware of a falle.

Than sueth oft, full sharpe aduersite,
Fals fortune turneth as doth a balle,
In her haue thou no sekernes at alle. (me:
Her perilous play, sumtime turneth to gra
Thende is woo, of that began with game.

Cum dubia et fragilis, sit nobis vita tributa.
In mortem alterius, spem tu tibi ponere noli.

Our bretel lyfe, is here so full of doubte,
That in veray suretye ns wight may stand
Lo sodeynly creperh the soules oute,
All aboutes this worlde in euery land
Of yong & olde: for euery wight is bounde
To deth: therfore set not thyne affiaunce
In deth of him, ther may suruiue pchaūce.

Exiguum munus cum det tibi pauper amicus.
Accipito placide, plene et laudare memento.

A lytle gift, geuen with good entent,
Of thy frend ý lyueth in pouerte, (hent,
With ryght good chere, suche giftes take &
Supposyng ay, that as good wyll hath he
And more, than many men that ryche be.
Prayse not the gift, ne ponder not the price
Thentent is good and that shal the suffice.

Infantem

Infantem nudum, cum te natura
creauit.
Paupertatis onus, pacienter ferre
memento.

Syth nature, that was thy fyrſt noryce,
Hath brought the hyther all naked & bare,
Though thou can neuer richeſſe accõplice,
But ỹ art hold, alwaye in pouerties ſnare:
Yet no force make neuer to muche care,
Take pacientlỹ pouerte for the beſte,
Ryches is not of nature, but of queſte.

Ne timeas illam, que vite eſt vltima
finis.
Qui mortem metuit, quod viuit per-
dit idipſum.

Though deth be fine of euery creature,
And no wyght on lyue, may it eſcape,
Yet drede not deth with ouerbeſy cure.
To lyue in erth, than is it but a Jape,
Jf thou after death alwaye ſo gape.
Thinke wel to die, but modifie thy thought
Or elles to lyue, auaileth the right nought.

Si tibi pro meritis, nemo rñdet amicꝰ
Incuſare deũ noli, ſed te ipe coherce.

For thy deſert, if no wyght thanke the,
I meane, whã ỹ haſt done thy force & paine
To other folke frendly for to be:
Jf they can not to the gramercy ſayne,
withdrawe

Withdraw thy selfe, & so thy hand refrayne
Blame not thy god, for their vnfrēdlinesse:
But for such folke, do afterwarde the lesse.
Ne tibi quid desit, quęsitis vtere parce
Vtq; quod est serues, semper tibi de-
esse putato.
Sith ỹ no riche mā, liueth there any where
If he consume his goodes all and wast,
But ỹ pouerte shal greue him sore & dere:
Therfore my chylde, such goodes as ỹ hast,
Let not to sone, out of thy hand be rast,
Lest ỹ thy goodes hereafter wil the fayle:
Holde that thou hast, it may the oft auayle.
Quod pręstare potest, ne bis promi-
seris vlli.
Ne sis vētosus, dū vis bonꝰ ipe videri
Behete no man a thing, to lene him twyse,
And fayle hym, that is but vilany.
If thou may lene, do it in frendly wyse,
Such cheuisaūce, wil frendlynesse bewrie.
Of thy good dedes, clamour not ne crie,
Be not wordy ne of wordes breme,
If a good man, the lust to apere and seme.
Qui similat verbis, nec corde est fidus
amicus.
Tu quoq; fac simile, sic ars deluditur
arte.
And if thou finde, the son of doublenesse,
The fals flatterer, if thou espie,
with painted word, & hert full of falsnesse:
Thou

Thou maieſt in no wiſe better blere his eie
Than ſerue him with his owne trecherie.
For wordes faire, & frendlyneſſe no parte:
Geue him theſame, & arte begile with arte.

Noli homines blandos nimium ſermone, probare.

Fiſtula dulce canit, volucrem dum decipit auceps.

Preue not a mā, with ouer peynted ſpeche,
Under faire wordes, is oft couert gile.
The worde is gay, but frēdſhip is to ſeche,
And as men ſay, ſuche craft is in this yle:
ſome thinke harme, whā thei her tōges file
The whyſtling fowler, maketh mery ſong
And yet the byrdes, begileth he among.

Cum tibi ſint nati, nec opes: tunc artibus illos.

Inſtrue, quo poſsint inopem defendere vitam.

Whan ỹ god hath geuen the childzen fele,
And riches ſmall, than do you in this wiſe.
Teche thy childzen with craftes for to dele,
That by their art, they may thēſelf cheuiſe.
If ỹ do thus, thā workeſt thou as the wyſe,
Craft is good, and craft is lucratiſe,
By craft, they may defende the nedy lyfe.

Quod vile eſt, carū: quod carum eſt, vile putato.

Sic tibi nec cupidus, nec auarus noſceris vlli.

Haue this conceite, for it is often saine,
Thynges dere, shal ofte abate of pryse:
And thynges that of lytle value bene
In tyme compynge, maye to derth aryse,
Remembre this, & it wel aduertise: (sleme
Thus shal thou best, ỳ name of chincherye
And other mē, shal ỳ no nigarde deme.

Quæ culpare soles, ea tu ne feceris ipse.

Turpe est doctori cū culpa redarguit ipsum.

Auyse the wel, let reason be thy guyde
Whan other mē thou art about to blame,
That suche defaute be not in the espyede
For if ther be, thā shall thou haue ỳ shame
A mās honour suche thynges wyl reclame.
It is ful foull whan ỳa man wyll teche (che
Yf his owne dedes, against his wordes pre-

Quod iustū est, petito: vel quod videatur honestū

Nam stultū est petere, quod possit iure negari.

Loke thy desyre, be grounded in a right
And that it neuer trauers honeste
For as often tymes as wyght
Desyreth more than right and equite
Than may his request repeled be
And it is clepud nycete and grete folye
To aske oft that men wyl ay denye.

Ignotum

Ignotum tibi, tu noli præponere notis
Cognita iudicio cõstant, incognita casu.

Chaũge not thy frẽd, that ỹ knowest of old,
For any newe, in trust ỹ thou shalt fynde
Better than he: but in thy handes holde
Him, that to ỹ hath frendly been and kinde:
Suche changes ben full often blynde
Thou weneſt to know, & yet knowest ỹ not
To knowe a frende, it is ful casuale (a dele

Cũ dubio incertis versetur vita periculis
Pro lucro tibi pone diẽ, quicũq; laboras.

Sithe mannes lyfe is ful of myserie,
Some tyme in myrth, and after in mischiefe
Now in the dale, Now in the mounte on hie
Now man is poze, and oft ryches relefe
The shynyng mozow, hath oft a stormy eue
To this polycie, take hede and entende:
Loke thou haue lucre in thy labours ende.

Vincere cũ possis, interdũ sede sodali:
Obsequeo qm̃ dulces retinentur amici.

Though ỹ may be venged, & haue victozie
Of thy frende & felowe, yet ỹ must forbere,
Refraine thy selfe, be not to haute ne hie:
Irous hastines, ful ofte men doth dere,
Where easy softnes, frendes may conquere,
For by good dedes set in holines,
Men ben togyder knet in frendlynes

Ne

Ne dubites cum magna petas, impē-
dere parua.
Hiis etenim rebus coniungit gratia
charos.

The lymytour that visiteth the wiues,
Is wyse enough, of him a man may lere,
To geue pynnes, purses, and knyues,
This crafte is good, so doth the sely frere.
Geue thinges smale for thinges ẏ ben dere
If ẏ receiue, geue somewhat ay agayne,
And that wil norishe frendes dere certaine.

Litem inferre caue, cum quo tibi gra
tia iuncta est.
Ira odium generat, concordia nutrit
amorem.

Touile not, ne striue wͭ him ẏ is thy frend,
Beware of ẏ, make not thy frend thy foo:
A touyllous man may frendship ⁊ shende.
These baratours that ben misruled soo,
Entryp them selfe and wrap in much woo.
for Ire of kinde, ēgēdreth nought but hate,
Where as accorde, norysheth loue algate.

Seruorum ob culpam cum te dolor vr
get in iram:
Ipse tibi moderare, tuis vt parcere
possis.

Whan thy seruaūt thou takest in defaute,
Though he can not his negligence excuse,
Yet

Yet in thyne yre, make not to kyers assaute:
But with thy hasse a whyle take truse,
Thou shalt finde ease, this fete if ỹ can vse.
Rule thy passion ay by suche mesure:
That thou saue, that ben vnder thy cure.

Quem superare potes, interdũ vince ferendo:
Maxima etenim morum est, semper patientia virtus.

Sufferaũce doth ease, was said full lõg ago,
Suffre, and haue all thyne entent,
Though thou may ouercome yet do not so.
Conquere thzough sufferaũce, & be paciẽt,
But to foule cruelte neuer consent.
Foz it is cleped in vertus excellence,
Awight to lyue in humble pacience.

Conserua potius quę sunt iam parta labore.
Cum labor in damno est, cresçit mortalis egestas.

Be not to scant, be not to pzodigall,
Conserue thy thing gotten with labour:
It is full fayze, to be sayd liberall,
But eschewe wast, and be no surfetour,
Consume not all thy treasure in an houre,
whan of thy labour ryseth none auayle:
Redy pouerte muste the full sone assayle.

Dapsilis

Dapsilis interdum notis et charis amicis.

Cum fueris fœlix, semper tibi proximus esto.

Be not lyke zenola, for he woulde ete
With euery man, & at their feest him sede:
But neuer man, might tasten of his mete,
No man to him, but he to al men yede.
Be free of mete, but loke ý largesses lede
The no ferther, than thou may well attain.
be thin own frēd, for this saith cato certain
¶ Take hede sir, howe holsomly this clerke
Entreateth men by vertuos doctrine
Thys fyrst part of his compendious werke
In worship howthei shal ful clerely shine,
Guyding to renowne streght às any lyne:
whose pzeceptes obserue if ye list,
And to his gwd coũsail, your hertes encline
Right in your welth ful wel it shal be wist
The vertues foure, ý men shold forth cũey
Lo in this life, as bzydel doth a beeste,
That men not erre in this perilous waye,
Stablisshinge him as doth a stedfast reest.
As sikur guydes, ý ben worthyest
Wannes lyuing to sette in gouernaunce,
This sage Cato, full wysely doth regest,
Pzenteth his sawes in your remembzaũce.

Here folowth the second books of Cato.

TElluris si forte velis cognoscere cultis.
Virgilium legito, quod si mage nosce laboras.

If thou my chylde sette thy delyte,
Of earth, to knowe the tilthe and culture,
And if thou wilt of knowledge be perfite.
Why some is areable, and some is pasture,
And why some is spreint w̄ floure picture,
I counsayle the to musen for a whyle,
In the laureat poete virgile.

Humanos si forte velis, depellere morbos.
Herbarum vires: macer tibi carmine dicet.

And further more my chylde, if that the lyst,
The vertue of herbes for to discriue:
It may neuer in earth better be wyst,
Whiche be cōsuming, whiche be nutritiue,
Whiche hote, whiche colde, whiche conser-
Thā rede Macer, in his olde dite, (uatiue:
Whiche telleth hem in proper qualite.

Si Romana cupis & punica noscere bella,
Lucanum quæras, qui martis prælia dicet.

And if thou haue desirous fresh courage,
To here of noble Romains worthinesse,
How that thei vanquished theim of cartage,
And many other, through manly prowesse:
Than rede Lucan, full well can he expresse,
who bare him best in towne & eke in felde,
and who did maruciles vnder macers shelde

Si quis amare libet, vel discere amare legengo.
Nasonem petito, sin autem cura tibi hec est.

And he that lust of louers for to rede,
And in that wyse him selfe to auaunce,
As in ỹ craft, Naso can teache him spede.
Some loueth song, some harpe, lute & daũce
Some other thynges diuers of pleasaunce,
Some louen secretly & lust not to be spide,
Som wil be knowē for thus writeth Ouide

Vt sapiens viuas: audi que discere possis.
Per quæ si motum vitiis deducitur æuum.

But yet my chylde if that in aduenture,
Thyne hert be set to no such maner thyng:
Or if it be not all to thy pleasure
That Virgil, Macer, Lucan, & Naso bring,
yet that thou may be wyse in thy liuyng.
If the lust to geue me audience,
I shall the shewe doctrine of sapience.

Ergo

Ergo ades, & quæ ſit ſapientia, diſce legendo.

Therfore my chylde, come to me and lere,
And I ſhal the ſhew the very treaſure
Of ſapience, if the luſt to here.
And how thou ſhalt, in good eſtate endure,
And lede thy lyfe after goddes pleaſure.
Therfore come nere, & lere by this reding,
To be a man vertuous in lyuyng.

Si potes, ignotis etiam prodeſſe memento,
Vtilius eſt regno, meritis acquirere amicos.

There is no wight, that further may report
Of thy good dedes, than the ſtraũger may.
Make him good chere, & ſhew hi thi diſport:
And he ſhal vtter thy name, this is no nay,
For the vnknowen, ſometime doth aſſay.
Frendes ynowe to haue, is better thyng,
Than is frendles, a man to be a kyng.

Mitte arcana dei cœlumq; inquirere quid ſit.
Cum ſis mortalis, quæ ſunt mortalia cures.

Of goddes miſterie and his working,
Make neuer my chylde to far inquiraunce,
It is foly to muſe vpon ſuche thyng.
Diſpute neuer thy goddes pouruiaunce,
All thyng muſt be vnder his gouernaunce.

Sithe thou art man clad in mortalite,
Dispute thou thynges suche as mortal be.

Lingue metum leti, nam stultum est tempore omni.
Dum mortem metuis, amittis gaudia vite.

The drede of death, that is inordinate,
I meane to drede it ay, and neuer to cese.
Beware of that I counseyle the algate,
For this is as gospel doubtles
True, who dredeth so, is ay myrthles.
Whan drede of death a man so aggruggith,
It wasteth life, and his tyme abbruggith.

Iratus de re incerta contendere noli.
Impedit ira animum, ne possit cernere verum.

For thyng that is to the vncertayne,
Whan thou art wrath, loke ẏ neuer striue.
Thy pacience easely withdrawe & refrayne,
For there is no persone in earth on lyue,
But that all reasonlesse he is as blyue,
As besy wrath hath kyndled hym on fyre:
And than he can not deme the trouth for yre

Fac sumptum propere, cum res desiderat ipsa.
Dandum etenim est aliquid, cum tempus postulat aut res.

As tyme requireth, so make thine expence,
Mesure thy hand, after thy properte

Of thyng, of tyme, and after the presence.
Se that thou spende no more than needeth ȳ,
And that to spende, loke thyne hert be fre.
A man shuld do coste, & make his spending,
Considering time, & rewarding the thyng.

Quod nimium est fugito, paruo gaudere memento.
Tuta magis puppis, est modico que flumine fertur.

To muche is nought of any maner thyng,
The meane is good and moost cõmendable,
Than mã standeth surest here in his liuing
With mene estate that halt him greable.
Plente and pouerte be not souffrable,
For than is the shippe in the sea moste sure,
Whan that the flode exceedith not mesure.

Quod pudeat, sociis prudens celare memento,
Ne plures culpent id, quod et displicet vni.

If ȳ know ought ȳ may turne one to shame,
Kepe it secrete for nothing it bewrye:
Be not to besy suche thynges to proclame
And publisshe, as thou knowest priue.
Make not all men, to gare on the and crye,
Lest mo deprave, whã ȳ thy word has sowe
That was before to other men vnknowe.

Non putes prauos hoies peccata lucrari:
Temporibus peccata latent, et tempore patent.

Yf thou espie and see a surfetoure,
A theefe, a shrewe, of grete mysgouernaūce.
Trust well sumtyme, shal come an houre
Whan for his dede, shall he suffre penaunce,
Cursed dede, askyth wreche and vengeance
Though wyckydnesse for time be kept secre
Yet at the last it wol discouerd bee.

Corporis exigui vires contemnere noli.
Consilio pollet, cui vim natura negauit.

Though sum tyme nature haue ben vnkind
And yeuen a man to be of smale stature,
Yet my chylde Remembre, & haue in mynde
That thou neuer dispice that creature,
For god may send hym fortune and good our
As ofte as thay be w̄ good counsell allied,
To whō ỹ nature, hath grēat strēght denied

Quem scires non esse parem tibi tempore cede,
victorem a victo superare, sepe videmus.

Whan the hapeneth to trauerce or haue ad
w̄ him thou knowest not egal to thy mygh
Thyne vttrest power shew not such on vnt
lest that eftsones, he haue the in like plight
For it is synne in tournement and in fight.
Fortune changith oftene in an hour
And he is discomfet, that erst was victoure.

Aduersus

Aduersus notum noli contendere,
verbis.
lis minimis verbis interdum maxima
cresit.

Of brōdes smale, be made these fires grete,
withdrawe ỹ brand, the fire shal eke decrece
Agayne the knowen ayre loke ỹ neuer bete
with wordes fele, for word disfourbeth pece:
The man is wyse, that can of wordes cese,
For this is soth as god gaf the lyse,
Of wordes smale, is brad full muche stryse.

Qnod deus intendit, noli perquirere
forte.
Quod statuit de te, sine te deliberat
ipse.

Dele not with sorcery, ne with surquedry:
In goddes hand is all thy sorte and state,
Be not about to calcle thy destyny,
Al thou be mysbrous or fortunate.
Let god alone, in him is all thy state,
And that hym list of the for to purpose:
without the, ful well can he dispose.

Inuidiam nimio cultu, vitare me-
mento.
Quæ si non lædit, tamen hanc sufferre
molestum est.

Beware of enuy, with her taches felle,
within thyne hert, loke that she not reste:

For it is one of the paynes of helle.
whan she sojourneth in a mans breste,
Than brenneth fenix in his owne neste.
and though she may non other mā mischeue
Yet Ethna ceaseth not her selfe to greue.

Esto fortis animo cum sis dampnatus inique:
Nemo diu gaudet, qui iudice vincit iniquo.

Enforce thyne hert, with manly suffrauce,
Though iudgement agaynst the procede,
Be not abasshed in wordes ne countenaūce.
For the oppressoure, fals may rule and lede,
The lawe, but trust me well without drede,
Long to reioyse acheueth he nat,
whiche by meanes vntrew, his goodes gat.

Litis preteritæ noli maledicta referre
Post inimicitias iram meminisse, malorum est.

Wrath of olde, that should be out of mynde,
Be not about to make eft alyue.
But the enuious hath that tache of kynde.
Such malice my child, loke ȳ neuer reuiue,
For yre of old, maketh men to stryue.
and who remembreth olde enemyte:
A wicked man, forsoth my chylde is he.

Ne te collaudas, nec te culpaueris ipse,
Hoc faciunt stulti, quos gloria vexat inanis.

Thy selfe also, loke that thou not preyse,

Be dispreyse, but let other men alone.
Alway after prudence thy wordes ỹ peyse:
For thine own auaũt, honour geteth ỹ none
But a mocke, anone as thou art gone.
A man to preyse him selfe as sayth the scole,
Or dispreyse muche, is token of a sole.

Vtere quesitis modice, cum sumptus habundat.
Labitur exiguo, quod partum est tempore longo.

When it is time of costes and gret expence,
Beware of waste and spend ay by mesure.
who that to kepe nor spende no difference
Maketh, his goodes may not long endure.
The olde sawe sayth, mesure is tresure:
For in short tyme, thy good may slyp away,
That was begotten in many a sondry day.

Incipiens esto, cum tempus postulat, aut res.
Stulticiam similare loco, prudentia summa est.

It is no wisdome, alway to seme sage,
But sometyme to be nyce, and fayne folye:
who hath this feate shall fynde auauntage.
When tyme and thyng requireth that espye,
And than to dissimyle it is pollicye:
Sometyme to be vnwyse in apparance
Among the wyse, is called hygh prudence.

Luxu-

Luxuriam fugito, simul et vitare memento.
Crimen auaritię: nam sunt contraria famę.

Thy filthy flesche in mouyng bestial,
That fyghteth against the soule within
By force of her entycement sensuall,
Eschew my chyld, & kepe the from her gyn:
That acte, & grace, be set full ferre atwyne.
And fle of auarice the wicked fame,
This two it be, that causen euyll name.

Noli tu quedam referenti, credere semper,
Exigua est tribuenda fides, quia multi multa loquuntur.

Beleue not euery wyghtes sawe,
For some reporte thynges all otherwyse
Than it was done, or any man it sawe.
And some haue it of custome and of gyse,
To fede folke with flatteryng and lyese.
Geue litle trust therfore to such spekynges:
For many folke speke many thynges.

Quod potu peccas, ignoscere tu tibi noli.
Nam nullum crimen vini est, sed culpa bibentis.

If thou surfet in drynke, forget not that,
Auyse the ofte thou come not in the snare.
withdraw thy hãd, fede not thy throte so fat
Drinke that suffiseth, & other while ỹ spare.

To

To muche drynke maketh men of wit bare,
And yet the wyne therof is not to blame.
But the drynker, maketh hym selfe lame.

Consilium arcanum, tacito cō-
mitte sodali.
Corporis auxilium, medico cōmitte
fideli.

To thy trusty frende that is ay secre,
Shewe thy coūsayl, to hym thy hert bewry,
A trusty frend is chefest of preuete.
But it is hard suche frendes to espie,
Trie out one among a companie,
And of thy body betake the cure:
To suche a leche, as is trusty and sure.

Successus indignos noli tu ferre mo-
leste:
Indulget fortuna malis, vt lædere
possit,

Within thy selfe, agreue the not to sore,
Though thyng amys sumtyme the betyde.
Dismay the not in besy wyse therfore,
Thyne aduenture nedes thou must abyde,
Fortune may not alway be on thy syde.
With harmes to greue, in awayte lieth she,
To reue men of their felicite.

Prospice qui veniunt hos casus esse fe
rendos.
Nam leuius lædit, quicquid prœuidi-
mus ante.

In thy

In thy ſelfe compaſſe about before,
Thynge to perceyue, that after ſhall befall.
It noyeth not, ne greueth halfe ſo ſore,
That is forſayne, as other thynges ſhall,
Sodeyne chaunces diſſeyſen moſte of all.
It hurteth leſſe, and is better plyght:
wherof before a man can haue in ſyght.

Rebus in aduerſis animum ſubmittere noli.

Spem retine, ſpes vna hominem nec morte relinquit.

Whan diuers thinges trauers thyne entēt
And thou art wrapped in aduerſite:
wayte for wāhope, thou be not loſt ne ſhent.
Let not diſpayre thy wyt bereue the,
Abyde the tyme it may better be.
Hope is the that ſhall make the a ſeth,
Hope leueth not man, though mā leue byeth

Rem tibi quam noſcis aptam, dimittere noli.

Fronte capellata, poſt hec occaſio calua.

Whan profer is than mekely it receyue,
Take thynges whyle they be in ſeaſon.
They profre now, ỳ oft wil thinges weyue.
Plente now, wyl afterwarde be geaſon.
Take in tyme, for ſo commaundeth reaſon.
The balled head, ſumtyme full of heres,
Now is made bare without knife or ſheres.

Quod

Quod ſequitur ſpecta: quodq; immi-
net ante videto.
Illum immittare deum, qui partem
ſpectat vtramq;.
Prouide thy ſelfe, and haue deliueraunce
By lykely coniecture what may betyde,
Aduertiſe my chyld in thy remembraunce
Afore and after about on euery ſyde.
Folowe that god, and let hym be thy guyde,
That all thyng hath in his gouernement,
Future paſſed and that is preſent.
Forcius vt valeas, interdū parcior eſto.
Pauca voluptate debentur, plura ſaluti.
It is a tache, of a deuouryng hounde
To receyue ſuperflue and done exceſſe:
Till his receyte frō hym agayne rebounde.
Content thy nature, and flee gredyneſſe:
Foule luſtes ay kepe vnder and repreſſe.
Fede not thy luſt withall that ſhe wil craue
If in helth thou luſt thy body to ſaue.
Iudicium populi nunquam contemp-
ſeris vnus.
Ne nulli placeas dum vis contemnere
multos.
Whan a multitude hath geuen a decre,
Or concluded ought agaynſt thyne entent,
Trauerſe not againſt the communete:
For if thou do thou ſhalt lyghtly be ſhente.
Deſpyſe not alone the peples iudgemente,
In aduenture thou pleaſe of them not one:
When

whyle thou wilt enpugne theim euerichone.

Sic tibi precipue (quod primum cura
est salutis.
Tempora ne culpes, cum sit tibi causa
doloris.

Take good hede vnto thyne owne estate,
To rule thy body well with good diete.
But loke with tyme, thou be not at debate.
though thzough thin own misrule & surfete:
Sekenes & sozowe, haue geuen the an hete,
The tyme is good, and no dismale it is:
But man it maketh, foz that he doth amys.

Somnia ne cures, nam mens humana
quod optat.
Dum vigilat: sperat, per somnium cer-
nit idipsum.

Dzede no dzemes, so saith Detronomye,
Though they be caused of complection,
Dz els of any nyced fantasye,
Dz of a superfiue replection:
Foz dzemes be but fals illusion.
whā men be wakyng, they desire & thinke,
And vpō suche thing, they dzeme whan they
Lenuoye. (wynke.
Museth a whyle, what al these maters mene
Abyde my mayster and go no further yet,
To rede theim, auayleth not a bene:
But if a man the curnel wyll vnknit.
wherfoze your hert, & al your mynd vnshit,

And

And loke what lieth vnder ỹ boistous rinde,
And I dare say, of wysdome and of wyt,
Plente and foyson, therin shall ye fynde.
Refresheth your selfe, w̄ this hollsome diet
That fostereth and kepeth vertue on lyue.
To your parsone me thynketh it full mete:
For to receyue suche a nutritiue.
whiche youre estate, shal ay preserue alyue.
In great honour, & kepe you frō noysaūce,
Duc of daunger and vices infectiue:
If ye wyll worche, after this ordinaunce.
And in especiall, loke that your dede,
May bere true wytnesse and testifie.
The mater that ye beholde and rede.
Loke w̄ your herte, as wel as w̄ your eye,
Than dare I say, somewhat shal ye espie,
that to this worke shal moue your courage.
wherfore your hert, your eie, & al applie,
your selfe to rule, after this diets sage.

Secunda pars finita.

¶ Here folowed the third booke of Cato.

HOc quicunq; velis carmen cognoscere lector,
Hec pręcepta feres, quę sūt gratissima vitę.
Beholde what wyght, that lust for to rede
In this my diete, somewhat shall he fynde,
wherew̄, his soule he shall foustre and fede,
with the wyse good, and it frō vices bynde.
Come nere my child therfore & haue in mīd,
Suche doctrine to bere away and lere,
As to thy lyfe shalbe full good and dere.
Instrue pręceptis animum, nec discere cesses.
Nam sine doctrina, vita est, quasi mortis imago.
Thy soule resembleth, a newe playne table,
In the whiche, as yet apperith no picture,
The philosophie saith without fable:
So is the soule but a dedly figure,
Till tyme she be reclaymed with the lure
Of doctrine, and so get her a good habite
To be expert in conyng and parfite.
Commoda multa feres, sin autem spreueris illud.
Non me scriptorem, sed te neglexeris ipse.
Enprynte my teching, in thy soule stedfast,

And

And full profitable thou shalt it fynde
Forsake it not, ne from thyn hert it cast
For if thou do exclude out of thy mynde
This lesson, thou art full bareyn and blinde
From vertu, and therfore wyte not me,
Sith the faute my sonne, is then in the,

Dum recte viuas, ne curas verba malorum
Arbitrii nostri non est, quod quisque loquatur

Yf thou lyue Justly, kepyng the vpright
Neuer declining for nede ne fauoure,
Than standest thou in a full holsom plight,
Though mē malingne w̄ wordes of rigour
Yf thou liue thus, thy good lyfe is thy toure
We may not let, the people to gare stryue:
But doo we wel, if they lay mysse they lye.

Productus testis, saluo tamen ante pudore,
Quantum qūque potes, celato crimen amici.

Yf thou be called the soth to testifie
Ay sauing thy worship and honestie
Thy frendes trespas be not abont to wrie,
Wher as no shame therof mai growe to the
This requireth ay frendlines pardie,
In well and woo the treue benyuolence,
Betwix folke is frendshyp in existence.

Sermones blãdos, bleſoſq; cauere memento.

Simplicitas viri ſana eſt: fraus, picta loquela.

Wakke bely watche, & kepe thy ſoule algats
Beholde aboute, elppe the couert trayne
Whẽ that falſe fauel knokkith at thy gates,
Pe menyth gile though outward he fayne.
Pe can anoynte ſoftly thy eres twayne,
With oyle of pleſaunce plente and toiſon.
Pet vnder that, kepe the from his poyſon.

Signitiem fugito, quę vitę ignauia fertur.

Nam cum animus languet, cõſumit inertia corpus.

Slouth, flogardy, and dulle ydulneſſe,
And lacheſſe, that cauſith to vs necligente,
Eſchue my child with all thy beſyneſſe:
Foꝛ ydull body, makith the ſoule ſhente.
There is in erth no greater argumente,
Foꝛ to conclude the body vnapte:
Than that the ſoule in ydelneſſe be wꝛapte.

Interpone tuis interdum gaudia curis.

Vt poſſis animo quemuis ſufferre laborem,

Who ſo lackith reſt, may not long endure:
Therfoꝛe among take thin eaſe and diſpoꝛt.
Delite the neuer in beſineſſe and cure,

But

But yet at ſumtyme thou maiſt reſort
To play, recreacion, and comforte,
Thou ſhalte the better laboure at the long,
Whan thou haſt mirth, tht beſineſſe amõg,
Alterius dictum, aut factum, ne carpſeris vnquam.
Exemplo ſimili ne te derideat alter.
It is ful hard, to pleſe euery wight,
Deſpreyſe no mãnes dedes, nor them lacke,
Ne wordys, for euen ſo right,
As thou diſpraiſiſt them behind thy backe
Right ſo wil mẽ make ẏ a moppe & a knacke
The contrary, though men had it ſworne,
The ſcorner ſhall alwaye haue a ſcorne.
Quæ tibi ſors dederit tabulis ſupreme notata.
Augendo ſerua, ne ſis quem fama ſoquatur.
Whan thy laſt ſorte that ſum men call fate,
Is good and pleaſaunt after thyne entente:
This meane I loo, whã thou art fortunate,
Receiue the good that god hathe to the ſente
Suffre it not recheleſly to be ſpent
For thã of a waſtour, ſhalt thou haue ẏ nãe
For our great riot, will cauſe a feble fame.
Cum tibi diuitiæ ſuperant in fine ſenectæ.
Munificus facito viuas, non parcus amicis.
Into great age when thou arte crepte,

And ỹ hast ryches, & great aboundaunce,
be liberall of good thou hast before kepte:
Thinke thou hast ynough and sufficiaunce,
Let not thy good of the haue gouernaunce,
But gouerne it, and parte it w̄ thy frende:
when ỹ goest hēce, it may not w̄ the wende

Vtile consilium dominus ne des=
pice serui,
Nullius sensū, si prodest contēp=
seris vnquam.

Grace is geuen to men in sundry wyse,
Sum haue wisdome, & sum haue eloquence,
Theis pouer folke, sumtyme bene ful wyse.
A seruaunte may be of great sapience,
Though he be had of smal reuerence,
Reward his wit among other while,
For vertue is hid vnder an habite vile

Rebus et in sensu, non est quod fu=
it ante
Facviuas contemptus eo, quod tem=
pora prębent.

This worldli welth, ebbing and flowing ay
At ns certaine, as doth wantan appyle,
Though ỹ haue lost it, make no dismay:
Be content w̄ that thou hast for the whyle.
Sū mē ther be, ỹ haue nother crosse ne pile.
Now in his warde, and yet good aduenture
Is him ful nere, no mā may knowe his vre
Vxorē fuge ne ducas sub nomine dotis.
Nec retinere velis, si cepit esse molesta.

Wed

Wed not a wyfe for her inheritaunce,
For she will cast it ofte in thy berde.
And yf she be noyus and full of greuaunce,
Constrayne her not tabyde in thy yerde,
Of chastisement she is a cursed wede,
To kepe one that will the ay atwite,
He is at ease, that of suche one is quyte.

Multorum disce exemplo quę facta sequaris
Quę fugias vita est nobis, aliena magistra.

Of other men thy mirrour thou shalt make
Conforme the to that, ẏ most men appreue,
What ẏ shalt do, & what thou shalt forsake,
A better lesson maist thou not contreue,
Than to other mennes dedes releue.
In all apperteyneth vnto thy teching,
Make other men a rule for thy lyuing.

Quod potes, id tentes: operis ne pondere pressus
Succumbat labor: et frustra tentata relinquas

A tempte no thing, ẏ surmoũtith thy might
Ne that to finysshe, thou mayst not acheue
For thã, ẏ stãdiste foule in thyn owne light
Ouer his power, what men list to meue,
With shame, his warke, must nedes take (his
It is foly amã such thing to begin: (leue
Which to pfourme, his wittes be to thinne

Quod nosti haud recte factum, nolito
tacere.
Ne videare malos imitari velle, tacẽdo.
Lawe presumeth, that what mã kepith stille
The crime of one that dothe greate offence,
And discouereth it not, he is as ille,
As is the crymous for his silence.
Therfore my sonne bring it in audience,
That thou apperceiuest not well done is:
Lest for thy silence men deme of the amys.
Judicis auxiliũ sub iniqua lege rogato
Ipsę etiã leges cupiũt, vt iure regãtur.
When that the lawe is strayte & rigorous,
Entreate the iudge to shewe the fauoure,
Enclynyng him for to be gracious.
An egall iudge, may the parcas socoure,
And yet the lawe, shall be his gouernoure,
whiche he ought, sometime to modifie:
As in the case, he may a poynt espie.
Quod merito pateris, patienter ferre
memento.
Cunque reus tibi sis, ipsum te iudice
damna.
What paine thou souffrest for thy deserte,
Receiue it well in gree with pacience.
And though thy trespace be priuie couerte,
yet when thou seiest in thyne aduertence,
That thou art blemyshed in thy cõscience,
within thy selfe than make arbitremente:
Demyng thy selfe in thyne owne iudgemẽt.

Multa

Multa legas facito, preelectis prelege multa.

Nam miranda canunt, sed non credenda poetæ.

Wyspende no tyme, for slouth or for lacheſſe,
But sometyme rede in bokes olde and wyſe,
Rede and repoꝛte, with greate attentiknesſe:
By redyng, to connyng men may aryſe.
Than rede my ſonne, & connyng accõpliſe.
Theſe poetes wꝛite thiges of grer marualle,
And of ſmale credence oft this is no faile.

Inter conuiuas facſis ſermone modeſtus.

Ne dicare loquax, dum vis vrbanus haberi.

Among frendes ſitting at feſſe,
Be curtes and demure of thy langage.
who ſpeaketh moſſe, may not offende leſſe,
Of fleſhe & boone nature hath made a cage,
The tonge to kepe, that ſhe be not outrage.
Than if thou wilt be loued of nature,
Refrayne thy tonge, with all thy bely cure.

Coniugis iratę noli tu verba timere,

Nam lachrymis ſtruit incidias dum fœmina p'orat.

Some women v ſe of pure feminiſte,
whan otherwiſe they can not her entent
Acheue: but yet beware of nyce pitie,
That of thy manly reaſon thou be not bet.

For such weping, thy heart ought not relēt
Some women of kynde ben euer weppynge:
And vnder that, they can bothe prik & sting.

Vtere quęsitis, sed ne vidiaris abuti
Qui sua cōsumūt, cū deest aliena seq̄tur

That ỹ hast gotē to thyne owne worship vse
What auayleth ryches without honoure:
To spare good, and worshyp to refuse,
The nygarde ay with payne and laboure
Is besy, but I rede the not deuoure
Without reason, thy good excessifly:
For than must thou of other begge haskely.

Fac tibi proponas mortem non esse etiā
mendam.

Quę bona si non est, finis cum illa malorum est.

Enprent my chyld, ay sadly in thy mynde,
That thou be not of deth to sore adrade
That shal the from wrechidnesse vnbynde
Wherin thy lyfe, so longe thou hast lad,
Til on thy corps, thy soule hath bene ful sad
For right as deth is fyne of ferfulnes:
So is she the end of thy wrechidnes.

Vxoris linguam, si frugi est, ferre memento.

Namque malum, nec velle pati nec velle facere.

Thy wyfis word suffre and take in gree,
What it auayleth, for betyde it may
If [illegible]te, that of full great prudence is she,

And

And muſt be alowed, this is noo nay.
Suffre her than and her conſeits aſſay,
For it is hard whan ſhe can not be ſtille:
Yf ỹ wyl not ſuffre, ỹ can not haue thy will

Diligenon ęgra charos pietate parentes.
Nec matrem offendas, dũ vis bonus eſſe parenti.

Goodes that be geuen the of nature,
And comen alſo of thy progenitours,
Therfore my chylde with all thy beſy cure,
Loue them well, and cheryſhe at all houres.
Thei ſoſtred ỹ, & kipte ỹ in youthes ſhoures
Thy moder my chyld in eſpecialle,
Yf thou do wel neuer offend at alle.

Lenuoye

Reſoort reſoort, and hyderward releue,
My maiſter, now here is a holſume eyre
For your auayl, vnto this place retreue,
Where as of moralite floures fayre,
And ſo full pleſauntly doth repare.
Gethrith therof, and make you agay,
And reſtith you here in this harbare.
Beholde and ſe what thing is to your pay,
whan you haue gethred floures to your liſt,
Take them, for they be ful preſeruatif.
Holde them faſt, and bere them in yourfiſt,
For the peſtilent heires infectif.

I conſaill

I counsaill you, and I ieoparde my life,
That ye shall lede your life in sekernesse,
Through vertue of this conseruatife:
And eke attayne to muche worthynesse.
Thus moue I you, vnder protection
Of your good grace, that what time ye rede,
Or in this mater haue inspection
As it biddeth you ye will do in dede.
Than dare I affirme without drede,
ye shall acheue and be ryght vertuous:
Here shall ye finde ỳ may you guyde & lede,
Streight to good fame, & brig you to her hous

Tertia pars finita.

Ecuram quicunque cupis tra-
ducere vitam,
Nec vitiis herere animum quę
moribus obsunt.

what wight that lust to lede in sekernesse
His life, & kepe his soule from accõbraunce,
Of vices, which again good the wys erpresse
Bich ay at strife, come geue me good attẽdãce
These preceptes kepe well in remẽbraunce.
Enrolle thẽ, and printe thẽ in your mynde:
How to lyue well, the meanes shal ye fynde.
Despice diuitias, si vis animo esse beatus
Quas qui suspiciũt, mẽdicãt: semp auari.
The soule talent of riches my child eschewe,
Resemble not the gredy Tantalus,
Whose etick in hunger, is alway newe:

Among

Among the fayre appels delicious.
no wat swete quēchith his thurst, right thus
To the vilaynes swalowe of couetise,
Lo all this world, not can ne may suffice.

Commoda naturę nullo tibi tempore deerunt.

Si contentus eo fueris, quod postulat vsus.

Nature can with litle thing be content,
As indiete, a man should neuer charge
Him selfe with mete, for many mē ben shent:
For their receites be so greate and large.
Men se alday the litle bote and barge,
wyl drenche anone whā they be ouerfreght:
Cherisshe nature, but hurt her not w̄ weght

Cum sis incautus, nec rem ratione gubernes.

Noli fortunam quę non est, dicere cæcam.

If thy thing thou happe to misgouerne.
without reason or any prouidence,
Than my childe of me this lesson lerne:
Sithe it was thy fortune suche expence
To make, but wyte it thyne own negligēce.
for fortune may neuer compelle the,
Thy good to spende but at thy liberte.

Dilige denarium, sed parce dilige formam.

Quam nemo sanctus, nec honestus captat habere.

Lone

Loue thy peny, as for thy cheuiſſaunce,
Not for the coigne, to hoorde it on an hepe.
For of the pryntе, was made an ordynaũce,
Not for it ſhuld in cofres ly and ſlepe,
But for it ſhuld among the people lepe
In thaire eſchaunge, and who it kepith inne
As for the forme, is ſubiect vnto ſinne.

Cum fueris locuples, corpus curare memento,
Eger habet diues nummos, ſed nõ habet ipſum.

Whan thou haſt plente, and arte pecunyal
I meane whan thou haſt great ſuffiſaunce
Of mony, foyſon, and of helth but ſmalle
Than ſpend thy mony, and thy ſelf aduaunce
Kepe not thy coygne, and liue in greuaunce,
The ſicke, hath ſyluer in full great erceſſe,
But of him ſelfe, he hath no ſikerneſſe.

Verbera cum tuleris, diſcens aliquando magiſtri:
Ferpatris imperium, cum verbis exit in iram.

Though ſomtime ỹ ſuffre great ſharpnes
Of beeting, yet thy maiſtre is chaſtiſement
Take well in gre with lowly humblenes,
Sith it is do but all in good entente,
To cauſe the to learne, & wiſdome for to hẽte
And though his wordes ſowne full of ire:
Yet ſuffre thou thy talant of thy deſire.

Res

Res age quę prosunt. Rursus vitare memento.

In quibus error inest: nec spes est certa laboris.

Also my chyld, thou shalt the occupie
To worke thynges that ben profitable
But loke thy wittes thou never applye,
To thyng that may not be bailable
To cast a thynge that is not pregnable
By wyt or strength, it is but greate errour.
Dispaired hope, is ende of suche laboure,

Quod donare potes, gratis cõcede roganti.

Nam recte fecisse bonis, in parte lucrorum est.

whã thou shalt geue thã geue in frẽdlywise,
frendly content a prayre or Requeste
for geuen in tyme, is geuen twyse,
Sith gladsom chere, maketh giftes Richeste
who so geueth gladly & sone geueth twise,
Loo no thing may frendes better conquere,
Than man to leue that he may forbere.

Quod tibi suspectum est confestim discute quid sit.

Namq; solent primo quę sunt neglecta nocere.

whan a thynge thou hasse in a coniecture
As in the conceyte, holdyng it suspecte
To discusse that thing anon to thy cure
for at the furst whan such thynges is reiecte

The

The reſt is after eaſy to correct.
And thyng that at the furſt is not ſet by,
Is often ſayne to greue fynally.

Cum te detiniat Veneris damnoſa voluptas.
Indulgere gulę noli, que ventris amica eſt.

And whan thou arte diſpoſed inwardly.
To venus actes, than repreſſe thy courage,
Foſtre not thy fleſſhe to luſtily.
For great dyet, maketh the fleſſhe outrage,
Where as meaſure might cauſe it to ſwage
And glotony, is clepud eheiſe pometrice,
Ledinge the fleſſhe, to wantannelle & vice.

Cum tibi proponas animalia cuncta tſmere,
Vnum hominem tibi precipio plus eſſe timendum.

The rampand Lyon & the Tygre felle,
The yrous Boze, the hounde ful of enuye,
And other beeſtes moo than nedeth to telle,
Men dreden ſore, and feren their tirannye,
And will they doo but yit one beeſt I ſpye,
That is to fere moſte in ſpeciale:
Man is the beeſt, ỹ thou moſte drede ſhalt.

Cum tibi preualide fuerint in corpore vires,
Fac ſapias, ſic tu poteris vir fortis haberi.

The verme that is clepud fortitude
Standeth

Standith not all in strenghthes bodily,
As to be virous, mighty, strong and rude,
But in the soule, it must be sikurly.
Than if thou wylt thy self fortefie
Thy soule within acqueynt w̄ sapiene:
And thā shalt thou be strong in existence.

Auxilium a notis petito, si forte labo-
ras.

Nec quisquam melior medicus, quam
fidus amicus.

what thing in erth thou shalt take on hande
And thy suppozte, shal be in frendlynesse,
No straunger on lyue so nigh to ỹ wil stād
As thy knowen frēd, my child this is expzes
Of the straunger thou hast no sikernesse,
Foz whan all other ben full far to seche:
Thy faithfull frēd, can best thā be thy leche

Cum sis ipse nocens. moritur cur victi-
ma pro te.

Stultitia est morte alterius sperare
salutem.

The deth of bestes that be vnresonable,
As be custum and right of sacrifice
To purge the is no seth greable.
Trust not so to gete thy repzice,
Foz they that trusten so be full vnwise.
By deth of bestes god will not quemed bee.
And man abyde in his iniquitee.

Cum

Cum tibi vel ſocium, vel fidum quęris amicum.
Non tibi fortuna eſt hominis, ſed vita petenda.

Whan ỹ wolte chooſe a frende for truſtines,
Than of his fortune make no Inquirance.
For fortune is mother of changeablenes,
Aſke of his lyfe and of his gouernaunce:
For that is proue of greater ſuffiſaunce.
Than ure of fortune that is caſuelle,
For lyfe of man his fortune doth excelle.

Vtere quęſitis opibus: fuge nomen auari:
Quid tibi diuitię proſunt, ſi pauper abūdas?

Uſe wel the richeſſe that thou haſt by queſt
Of auarice the wicked name eſchewe,
Let not thy good be ſtopped in a cheſte:
Kepe not thy ſtuffe ay cloſed ſtil in mewe:
Such old treaſour wil make thy ſhāe newe.
What prouiſeth plenty, or great treaſoure.
And in pouerte a wretche alway to endure

Si famam ſeruare cupis, dum viuis, honeſtam
Fac fugias animo, quę ſūt mala gaudia vitę.

And yf thou deſyre to reſoyſe thy fame,
In honeſte whyles thou lyueſt here
Eſchue the thynges that may cauſe ſhame
licorous luſtes muſt be layde on bere,

And

And thynges fele, that ioyously apere.
This worldis ioye is ay full defectyle,
Beware of ioy that hurtith thy goodlyfe.

Cum sapias animo, noli irridere senectam.

Nam quicunque sene, puerilis sensus in illo est.

And ay my chyld conceyue and aduertise,
That neuer thou scorne seble stowping age
Thyn elders my child for nothing ỹ dispitee
Though in their wittes they be not so sage
As in their youth: suth age is outrage,
whan age cometh this is sothe certaine,
A man byginnerh to be a chyld agayne

Disce aliquid nam cum subito fortuna recedit,

Ars remanet, vitamq; hominis nõ deserit vnquam.

Enforce thy wittes sumwhat for to lere,
Acquaint the with conning, for that is sure
If fortune fayle, and pouerte appere
who that hath conning, is likly to recure
Connyng and crafte, remaynerh to endure
By thã a man may him selfe relene
whan fortune hath cast him into mischefe.

Precipito cuncta tacius, quid quisq; loquatur,

Sermo hominem mores, et celat, et indicat idem.

Be styll in silence with abylenesse.

Tary my chyld tyl other men haue sayd,
So shalt thou sumwhat say in sothfastnesse
Let not thy tong be sodenly vntyde,
For that might the of hastines be obseide.
By mans word, his maner wil be shewed.
By word is knowē the wise from ỹ lewde.

Exerce studium, quamuis perceperis artem,
Vt cura ingenium, sit et manus adiuuat vsum

Though in conyng ỹ hast full great cōceyte
Enforce the ay yet to lerne more.
The soule it is, that muste be thy receyte,
Repleni the hir, w̄ that treasure and store
Use maketh maystry, vse conning therfore.
Use helpith arte, as conning helpeth witte:
Than vse and vye, to cōning must be knette

Multum ne cures venturi tempora facti.
Non timuit mortem qui sit contemnere vitā

Body from soule shal haue dessseueraunce,
Deth is ende comune to euery wight.
Charge not to much therfor of dethis chaūce
The tribute of deth must thou paie of right:
But yet by deth shalt thou set more light.
Ne by his lyke thou set no thing erysesse
That is full of woo and wrechidnesse.

Disce

Discē, sed a doctis, indoctos ipse do-
ceto.
Propagāda etenim est rerum doctrina
bonarum.
Lerne of the wise, that teche the any thyng
Good, for it is vertue and full commendable
To encrese doctrine through such cōning.
It is alwaye a dede charitable,
To lerne and tecehe it is full agreable
To goos doctrine, vertu on lyue kepith,
which ne wer doctrine, sone frō mē should
Hoc bibe quod possis, si tu vis (sine
viuere sanus.
Morbi causa mali est homini, quando-
que voluptas.
Drynke not to muche, no more thā ȳ maist
Rule thy selfe w̄ the brydel of mesure (here
To muche drinke, wil the annoye and dere,
Surfet is euer of helth vnsure.
And measure makith mē in helth to endure
what man is ruled aftir lustes vile,
In good estate ne may abide no while.
Laudaris quodcunque palam quod-
cunque probaris.
Hoc vide ne rursus leuitatis crimine.
dānes.
And if it hap the in audience,
A thing to preise, beware ȳ thou not blame
It oft agayne right in the same presence
Yf thou dispreyse cōmende not eke the same

Of such trauerse, muſt nedis folowe ſhame
To pꝛeſe now, and eft to blame doubtles,
Is a thing of great vnſtablenes.
Tranquillis rebus quę ſunt aduerſa ca
ueto.
Ruſus in aduerſis, melius ſperare me-
mento.
Whan ỹ lyueſt here right in thin owne eſe.
In all thy ioye reeſte and pꝛoſperitie,
Thinke thou parcas aduerſite wil ceſe:
Foꝛ welth ſtandith not in ſekerneſſe,
And alſo ſone whan any aduerſitee,
Aſſautith the, yet fall not into diſpaire:
Think in thy helpe, good foꝛtũe may repair
Diſcere ne ceſſes, cura ſapientia creſ-
cit.
Raro datur longo prudẽtia temporis
vſu.
It is full fayꝛe my child, to be pꝛudente,
And wiſely loke thou lerne therfoꝛe.
To lerne ay my ſonne do thyn entente,
By diligent beſynes, wiſdome is moꝛe:
wiſdome is ſhe, that may not be foꝛboꝛe
The rather pꝛudence, ỹ folke nyce refuſe.
Can not be had but by pꝛoceſſe and vſe,
Parce laudato. Nam quem tu ſępe ꝑ
baris.
Vna dies qualis fuerit monſtrabit a-
micus.
Beware alway that thou neuer enhaunce,

In

In thy laude or prayſing a wight to hie:
For thou maiſt haue cauſe eft to diſauaũce
The ſame: but ay thy praiſing modeſtie.
For at one day, thou ſhalt ful wel eſpye
whether he be frendly that frendly ſemyth:
For all be not frendes, that men demyth.

Ne pudeat, quę neſcieris te velle doceri.

Scire aliquid laus eſt, pudor eſt nil diſcere velle

Be not aſhamed alſo my chylde to lere,
That thou can not for it is a teche
Of folye: not to deſyre doctryne to here.
Full wel is he that to conning may ſtreche,
Sith conyngles a man is but a wreche.
To knowe muche, is right commendable,
And nought to knowe, is ay repꝛoueable.

Demiſſos animo, et tacitos, vitare memento.

Qua flumen placidum eſt, forſan latet altius vnda

The ſolleyne ſtyll oft meneth fraud & gyle,
Of ſuche a man eſcheue the company
For the ſtil man compaſſith otherwhile
within his hert, deceyte and trecherye.
In flodes ſtil is water depe and hye,
In ſtremes ſofte ſeming to thy pleſaunce,
Often betidith, full vnhappy chaunce,

Cum tibi displiceat rerum fortuna tua rum
Alterius specta, quo sis discrimine peior.

With thy fortune whā thou arte discōtente
And canst not take agre thyne aduenture,
Behold and sele in thyn auisemnete,
How thay sumtyme were as thou as sure,
And more likely in welth for to endure.
Bothe of beaute and eke of noblenesse:
Yaue yet fallen downe into wrechednesse.

Quod potes id tenta, nam littus carpere remis.
Tutius est multo, quam, velum tendera in altum.

Atempte no thyng, that ȳ maist not suffice,
Passe not thi might, bere not to hie thy saile
For ther is parrell, yf that the streme arise,
Certayne my child, this without faile,
The vessel small, is at ful great auaile,
Whan with his Oze he may to land reche
Where the sailes hie ful oftē gone to wreche

Contra hominem iustum, praue contendere noli.
Semper enim deus iniustas vlciscitur iras

Against ȳ true Iust mā, brawle not nestriue
For to god aboue, that is great displesaūce,
Trust this truly, ther is no man on lyue,
That to the iuste mā doth dere or greuaūce,

But

But at the last god wil take vengeaunce.
And herof it is good hede for to take,
The rightwisman, of god is not forsake.
Ereptis opibus, noli gaudere merendo.
Sed gaude potius, tibi si contingat habere.
Yf extorcion or misauenture,
Haue plucked at the and made ỹ thredbare
Of riches yet do thy forces and cure,
Being mery and eschue thought and care.
For freting thought, is a ful cursed snare:
Come not therin, fortune is vnstable,
After pouerte, riches is pregnable.
Cum Venere et Baccho, lis est, cõiuncta voluptas.
Quod lautum est, animo complectere sed fuge lites.
Venus is redy, with al hir actes vile.
whã he bacchus, hath sent hir in largesse,
The tresoure of his hote and feruent Ile.
Therfore my chield thyne appetyt represse,
In wynes hote, do not to great excesse.
Drinke that for thy soule is expedient,
Eschue strif, with mesure be contete.
Est iactura grauis, que sunt amitterre damnis.
Sunt quędam quę ferre decet patienter amicum.

It is an harme, thy goodes to forgo.
That bene in hand, by force or violence,
But yet my childe thou muste cõsidre who,
And what he is, that dothe the such offence.
Betwixt frend and fo, haue ay a diffrence.
For in sum caas, thou must a frend forbere,
And suffre him, though he annoye & dere.

Tempora longa tibi noli promittere vitę.

Quocunque ingrederis, sequitur mors corpus, et vmbra.

Be not to sure that thou shalt lyue long,
A wight shal die be he loth or leef.
And as the olde so die the yong among,
Deth stelith on, as doth a priue theef.
Lo aganyst deth, men fynd noo releefe
She is aboute to make a deuorce,
And folowith ay the shadowe of the corce.

Thure deum placa, vitulum sine crescat aratro.

Ne credas placare deum, dum cędat litatur.

Serue ay thy god w̃ lowly obseruaunce,
w̃ hert entier, with sote smelling encence,
Such sacrifice, is moste to his plesaunce.
Of calues smale that neuer did offence,
Though thou them sle, thay not dispence
With ỹ, let thē groue & swinke in thy plough
Thy hert to god is sacrifice ynough.

Cede

Cede locum læſus, fortunę cede potenti.

Cedere qui potuit, prodeſſe aliquãdo valebit.

Geue place to hym that exceedeth thy myght,
Though ỹ be hurt it may pꝛofit perchaũce.
and ſeld auayleth a man foꝛ to fight
againſt ſuche one as paſſeth his puiſſaunce,
Though he greue now, yet oft he may auãce
Full oft is ſayne after greate dureſſe,
The mighty man will kithe his gentilneſſe.

Cum quid peccaris, caſtiges te ipſe ſubinde.

Vulnera dum ſanas, dolor eſt medicina doloris.

After thy ſurfet and greate offence,
Chaſtiſe thy ſelfe coꝛꝛect that was amys,
Coꝛꝛecte thy gylte, amende thy necligence.
Sozowe foꝛ ſinne, a veray medicine is
Repente the ſoꝛe, than arte thou ſaufe iwis.
Foꝛ phiſicke ſaith, my chyld I the enſure:
a bitter dꝛinke, ỹ ſharpe ſickenes may cure.

Damnaris nunquam poſt longum tempus amicum.

Mutauit mores, ſed pignora prima memento.

If ỹ haue founde long frendſhip in a wight.
Ful yore ago, though he begyn to chaunge
Diſpꝛaiſe him not: mẽ bide not in one plight
ſometime was abbay, there as now is grãge

This

This worlds cours, is wōdre queinte & straū
but though ẏ mā, now be waxe vnkind: (ge.
His olde frendshyp remembre in thy mynd.

Gracior officiis quo sis, magis charior esto.
Ne nomen subeas, quod dicitur offici perda.

If it vre the in office to be sette,
Than be thou gracious to other men:
They may reporte a godly man is mette
with suche an office, & so good name shal rēne:
About of the, but I ensure the whenne.
The officers are vnkinde, than say ẏ presse
Now wold god, this man were officelesse.

Suspectus, caueas ne sis miser omnibus horis.
Nam timidis et suspectis aptissima mors est.

Be not suspecte, that is a wicked teche,
The suspecte wight, with coward Iolasy,
In his liuing is but a very wretche,
Muche is amys, and all wold he espy,
He demeth false and faileth hertinesse.
His false conceite sette in malyncolye
Sleeth him anone: deth endeth his folye.

Cum fueris seruos proprios mercatus in vsus.
Et famulos dicas, homines tamen esse memento.

If thou haue men without libertie,

Suche

Suche as men clepe the men of bondage,
Though they be vnder thy captiuitie,
yet to suche men be neuer so outrage,
If they be holden vnder thy seruage.
Though they be boũde yet veray mẽ thei be:
And so to dele with theim, & remembre the.

Quam primum rapienda tibi est occasio prima.

Ne rursus queras, quæ iam neglexeris ante.

Thy first fortune receiue with repinelle,
Refuse it not though it be scant and smal.
It is well better in gree to take the lelle,
Than refuse it, and after fayle of all.
Giftes of fortune take theim as they fall.
Forsake them now, & oft thou shalt thẽ nede:
Tyme is to take when men proffer & bede.

Morte repentina noli gaudere malorũ
Fœlices obeũt, quorũ sine crie vita est

Reioyce not my chyld in all thy lyfe,
The sodeine death of a cursed mã or wretche
whan he is dead, the soule may not reuyue,
Frõ paine to ioye, ỹ spryte may not stretche,
The fyndes holde so sore ỹ they may retche.
who lyueth well full well eke dieth he:
That soule is sure of greate felicite.

Cum coniux tibi sit, nec res, & fama laborat.

Vitandum ducas inimicum nomen amici.

If thou

If thou haue a wyfe in assuraunce,
Than trust her wel, and loue her inwardly,
With hert & thought & all thy affiaunce,
Be not infecte with suspect Jelosy
If no defaute in her thou canst spie.
And if thy frende tel the suche is the fame:
Ye is a frende and she nothing to blame,

Cum tibi contingat studio cognoscere multa:
Fac discas multa, vites nescire doceri.

When through studie and long exercise,
Thou knowest muche & hast great cõning,
yet do thy diligence, in besy wyse,
More to cunne it is a holsome thyng.
To greate honour, cunning may the bring.
And neuer eschewe for to wille be taught,
Without teaching, sciẽce will not be raught.

Miraris verbis nudis me scribere versus.
Hos breuitas sensus fecit coniungere binos.

And if ỹ ought maruayle, or lust for to muse,
In naked wordes why my verses I wryte,
In no wyse I may me better excuse,
Than say my witte so dulle & inparfite,
Artith me thus rudely to endite.
By two and two, my metre for to knytte,
Nought causeth me, but simplenes of witte.

Pars quarta et vltima.

Cum animaduerterem, quam plurimos homines grauiter errare.

WHan I aduertise in my remẽbraunce,
And se how many folke erre greuously
In the way of vertuous gouernaũce:
I haue supposed in my selfe that I,
Ought to suppoze and counsaill prudently
Theim to be full glozious in lyuyng,
and how thei shold the selfe in honour bring.

Legere et nõ intelligere negligere est.

Therfoze my chylde I shall teche the,
Herken me well, the maner and the guyse,
How thy soule inward shall acqueinted be
with the goode and vertuous in al wyse,
Rede an concepue, foz he to dispice,
that redith ay & wote not what is mente:
Suche redyng is nought but wynde spente.

Itaq; deum suplica. Parentes ama.

Prayse thy god & pray him with al thy hert,
Father & mother haue thou in reuerence,
Loue them wel, & be thou neuer to smert
To here mens counsail but kepe the thence
Til thou be called, be clene without offence,
Salue gladly to theim that be moze digne
than ỹ thy selfe, thou shalt thy place resigne.

Magistrum metue. Rem tuam custodi.

Dzede thy maister, thy thing loke thou kepe
Take hede to thy houshold, ay loue thy wife,
Pleasaũt wozdes out of thy mouth let crepe,
Be not Irous, kepe thy behest as lyfe,

Be tempred with wyne, but not to excessise,
Thy wyues worde make none auctorite.
In foly, slepe no more than nedeth the.

Libros lege, quod legeris memento.

In goodly bokes sometyme shalt thou rede,
And that thou redist in thy mynde it shitte,
Stirre no wight to wrath, lye not I ÿ reede
Do wel to good, and that wil oft be quitte,
Be not wicked ne to the wicked knitte,
Stande in the place of pleting exercise,
Deme the ryght, be counseyled of the wyse.

Troco lude: alias fuge,

Play with a top, the dice loke thou eschewe,
Dispise not women, kepe theim thy behest,
Scorne neuer wight, for thā ÿ shalt it rewe,
Couet no mans good, speake fewe at feste,
Loke thy vengeaūce be euer w̄ the leste,
who hath done ÿ good haue in remēbraūce,
Loue euery wight, & this shall the auaunce.

Tric before you trippe.

¶ Imprinted at London in Flete-streate, at the signe of the Rose Garland, by William Coplande.

Finished the first day of January.
Anno. M. D. LVIII.